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Education and the Social Pattern

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I SAW A cartoon recently which unwittingly posed the problem of education and the social pattern. A monkey was seated on the limb of a palm tree with her young gathered about her. In the jungle undergrowth was crouched an alert and fully-equipped marine. Beneath the picture was the caption, "Speak to no one who doesn't have a tail." Education is the art, and sometimes the science, of leading the individual and the group into that realm of accumulated experience which has been found useful, or is thought to be useful, for the survival of the groups. Education leads to knowledge and truth; to mis-information and half truth; to bias and error; always to curiosity and infrequently to wisdom. Since education is the product of the need of the social group, it is concerned with the individual only as an efficiently co-operating member of the group. On the highest plane, the imbecile and the genius, the philosopher and the scientist are sports who must be dealt with according to the group idea of assets and liabilities.

Education is a group function. This is true for the bands of monkeys, the buffalo herds, the beaver colonies, the migratory birds, the cave man family, the nomadic tribe, the feudal state, the democracy. In any group the individual is exposed to that

education which the group deems desirable. The non-conformist is killed or exiled. This is no less true for human societies than for animal groups. Here we tread on dangerous ground, for there is such ready acceptance of the belief that the end-products of our educational systems represent "innate human tendencies," that man is "born" with the love for peace or war, the virtue of superiority, or the hate of his fellowman. Nothing can be farther from the truth. Man is plastic at birth. He contains certain very definite biologic inheritances; his psychological inheritance is nil. It is true that at birth man possesses potential psychological capacity because of his relatively large brain, but at the first spontaneous cry, his nervous system is remarkably immature and incomplete. Society takes this wonderful, yet immature organism, and at the first suckling begins to mould the adult individual according to the mores of the social group. There is much trite truth in the old rhetorical aphorism of "the wisdom suckled from my mother's breast."

Man's period of infancy and adolescence are longer than those of any other animal. This is true for the proportion of these periods of the life span and for the actual years encompassed by infancy and adolescence. The biological explanation lies in the relatively meagre development of the infant at birth and the need for a third of its total life span to pass before complete structural and physiological maturity is achieved. These phenomena are associated with two corresponding differences which separate man from the lower animals: the inheritance of relatively few fixed reflexes and the possession of an enormous cerebrum whose cells carry no fixed function, no knowledge, no bias, no likes nor dislikes, no *a priori* truths. It is this brain which succumbs to education and explains why human beings act as they do.

Fear, hunger, and the mating impulse are the biological source materials of all social patterns. Out of these primary reactions are developed all of the multiple psychological and emotional responses of the individual and the group that create the complicated patterns of historical and modern societies. The in-

dividual at birth possesses no predispositions, but from that moment until he is recognized as an adult, he is subjected to environmental influences which mould his urges, his responses, his suppressions, his aspirations, his thoughts, his dreams, his behavior, his philosophy. A thousand experiences associated with reward and punishment, satisfaction and suffering, constantly repeated, mould the reaction pathways and the association patterns that continue to dominate the life of the individual as a social or anti-social being, and to be handed down to his children and grandchildren. Direct biological inheritance from both parents does not exceed twenty-five percent of the individual's capacities. The force of the social pattern upon the individual in his formative years cannot be measured. Witness Hitler's "Children". The weakness of democracies is that none has ever used this force of the social pattern to build "The Four Freedoms" for all groups within the democratic state. It follows naturally that permanent universal peace remains the dream of the humanistic philosopher still, for the concept of the brotherhood of man is limited to the social group into whose pattern the individual has been interwoven.

The idealologies that delineate the goals for group practices and achievements are set in the fears and needs, fancied or real, of the limited social group. Civilization has made its remarkable advance of the last two centuries because of the tempering influence of two social phenomena: the enlargement of social groups with the consequent blending of cultural patterns or group experience and the growing realization that the needs and fears of all people are identical regardless of the historical background. No country presents so excellent an example of these social processes as the United States. Yet the ideal has not been achieved either for a democratic state, or for a world power whose influence is on the side of permanent peace. Witness the Chinese Exclusion Act and Negro segregation.

By whatever means one group secures dominance over another, the solutions for living together are few: assimilation; intermingling with complete and equal freedom for the individuals

of both groups; segregation with no privileges or limited privileges for one group; or extraterritorial rights for the dominant group. Whichever solution for living together is chosen, the social pattern for each group is reinforced by rewards and punishments to maintain peace and the *status quo*. In the United States, the pattern for white and Negro is segregation, real or implied, enforced by law or by custom. Behind both law and custom is an intricate, historical, social pattern of education which begins when the child is once old enough to ask questions and to wander outside his own yard. The child has no choice. The pattern is set by generations of adults and the time never becomes ripe for departure from convention by the individuals of either group. There is no measure of the cultural, intellectual, and economic loss to the entire country because of this social pattern.

The social pattern affects the materials for learning which are made available to the new generation. In the United States, it has been recognized for decades that, from the kindergarten to the university, these materials and the facilities for using them in Negro schools have been woefully inadequate when compared with expenditures for whites, for teacher training, teacher salaries, student loads, buildings, transportation, equipment, health and recreation. The stage is set in the school to train the Negro child to expect little and to get less. In the white schools such materials of learning as might develop appreciation for and faithful understanding of the Negro are excluded with religious fanaticism. At the school door the white child learns that there is a difference between himself and his colored playmate. This racial cleavage extends from the kindergaten door to the national societies of the pure sciences.

The social pattern determines also the social bias with which the materials of learning are encompassed. The importance of this psychological factor, frequently conscious but more often ingrained and unconscious, is incalculable. Two plus two equals four, certainly. Yet it makes a great deal of difference in the decisions of the statesman whether as a child he learned that two

white men plus two black men equals four men; or he was taught only that two white men plus two white men equals four men. One of the world's greatest biologists was a Negro. In America he frequently had his theories and research thrown out of court in scientific assemblies, or stolen and afterwards accepted, for no other reason than that words of wisdom came from the lips of a black man.

Revolutionary changes in the patterns of social thinking and action occur only in times of great crises. The social outcast may have revealed the illogical designs in the old patterns. Occasionally he has been able to save both his life and his vision; to plant and to nurture the ideas that become the common sense of the new era. Yet social groups are slow to slough off old habits until the foundations of their living are shaken. We live in such a period. We dream of peace. We envision the fullness of life for all men. Now is the time in the United States to change the social pattern; to build one educational system for all; to teach and to learn that "A man's a man for a' that."

College and Family

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BRIEF MAGAZINE articles obviously cannot exhaust large subjects. It is rather their function to stimulate the reader's own thought by suggesting a significant question or viewpoint for consideration. So with this subject we can only raise questions and start lines of thought.

The college, especially the American Negro college, has need to do some swift, keen, deep thinking on its relation to the family. There are problems and trends here calling for our best intellectual endeavor to comprehend them and to think out lines of action in regard to them.

It is a commonplace that the family is the basic social unit. It is basic biologically, determining the very continuance and also the quality of the racial stock, whether it be the human race or some subdivision of it that we are considering. It is basic socially, the first, smallest, closest, and most influential social unit, having the deepest effect on the emotional development and the disciplining, integrating, and socializing of the personality. Yet in our whole world today it is undergoing fierce stresses of change. In the past two hundred years life in much of the Western world has been extended from a normal expectation of some forty years to one of some sixty years; infant mortality has been sharply reduced; population increase has speeded up; information about contraceptives has been widely disseminated. All of these factors have tremendously changed the age relationships and groupings within families. A second series of factors have taken from the home many of its functions. Mechanical inventions and the shifting of manufacture and crafts from home to factory; the movement from farm to city; public and commercial recreation; free

public schooling and the extension of school terms, school hours, and school activities; public medical and welfare care; new employment opportunities for women; large-scale housing, communal laundries, and day homes for children—all these factors have taken functions away from the home to such an extent that there often seems very little to the home left save that certain individuals, leading quiet separate lives, return at irregular intervals to one dwelling for a "home." And even this dwelling may today be movable—a trailer or a camp.

Under the impact of this and of other factors, marital life has become increasingly unstable. Divorce is increasingly easy to obtain and increasingly frequent. The movies highlight this whole scene for us and hasten on the disintegration with screen star fly-by-night romances and pictures in which physical expressions of sex are taken to be the whole of love and marriage. Biology, psychology, and sociology have made their contribution to this trend in the last two decades. They have stressed the animal nature of man as the total explanation of his being and the naturalness and wisdom of avoiding the psychological dangers of inhibition by giving free rein to every passing emotional impulse.

In this situation the colleges have on the whole blundered blindly along. Into their doors have flocked an ever-growing horde of young people from broken or very feebly united families, emotionally immature and undisciplined, and lacking in the family virtues of loyalty, consideration, shared aims and tasks, and mutual aid. Restless, morbidly individualistic, and full of whims, these young people have brought to the colleges personalities young but already badly handicapped. The colleges have at the same time loudly urged the further extension of formal schooling way up into the years of what would biologically be the normal age for marriage and for the bearing and rearing of children. For girls as well as for men the colleges have stressed careers. To the devastating emotional strains and frustrations which resulted for normal youth they have in general rather wilfully shut their eyes, not wishing to see a problem so vast and

complex and involving such challenge to our accepted ways of thought. In consequence, youth has vainly sought adequate guidance, and, finding none, has plunged down countless by-paths and blind alleys of experience.

Into all this has come war, loosing passions, creating new tensions, speeding up marriages, breaking up families, giving us an ever-growing crop of war-brides and war-grooms. Married one week only to be separated the next week for months, perhaps for years, and in the most anxious and dangerous years, these young people have inevitable shock and strain. Women are called into factories. Millions of people are migrating, sometimes whole families, more often parts of families.

Surely if any institution should be concerned to study all of these trends and the resultant problems and to wrestle its way through intellectually to the best possible ways of meeting them, it should be the university dedicated to research and the college with its intellectually trained staff and its picked and schooled student body. Above all, the college should be the interpreter to bewildered and suffering youth. Yet in how many colleges do we get a determined, honest attack on these problems? Do we not, on the contrary, find generally such a picture as this? On the whole the subject is neglected as non-academic and rather embarrassing. Perhaps one pertinent elective course in sociology is offered to sociology majors. If a student seeking individual advice should actually go from member to member of the faculty, would he not receive advice somewhat as follows? A biology professor or physician advises him exclusively on the basis of physical health; his major professor advises him in terms of his career; his professor of religion implores him to hold by all the mores of the Victorian era; his psychology professor urges him not to inhibit himself or he will get complexes. He must himself be a veritable Socrates to sift and weigh and weld into an intelligent whole the variant views of sex, love, marriage, children, home, work, and religion, and the relation of all of these to his home life. But he is not a Socrates; he is a very emotional upper-adoles-

cent in desperate need of immediate practical guidance. God help him—for man won't!

Now this problem as a whole is common to virtually all of our American colleges, and it cries aloud for a courageous all-out attack. But for Negro colleges it is even more urgent. Why? First, for historical reasons. The free, autonomous, Negro family is, for all save the small proportion of "free issue" Negroes, only some seventy-five years old. Permanence, legality, social sanction, responsibility of the father for support and maintenance have all had to be developed in three or four generations and against the added handicaps of relative poverty, lack of education, and racial prejudice. Small wonder that the Negro family shows an even more disintegrated picture than the white!

The second reason why this problem is more acute for the Negro than for the white is that the Negro has even greater need of the values the home could provide. Almost from birth he suffers a warping and frustrating of his personality from the impact of race prejudice. Especially is this true of the urban and the educated Negro. Of all people, the growing young Negro most needs the emotional reassurance of the relationships of a dependable, harmonious, close-knit family on whose loyal and sustaining affection he can depend. Of all people, he has it least. In an heroic effort, full of pathos, to counteract this, the Negro mother often plays a very dramatic but largely self-defeating role. It is she who does the work of two people being at once mother and home-maker and the breadwinner for the family. Seeking to make up to her children for all else, she slaves for them, waits on them, lavishes affection upon them, often receiving from them an almost worshipping adoration. Mother's Day among Negroes is by no means the day of commercialized and rather cynical sentimentality that it is among whites. It is a day symbolic of spontaneous and deep emotion. Yet even this relation is largely self-defeating, and one often finds the Negro college student babyishly expecting support and coddling from his mother at an age when he should be helping to support her, priding himself on still being

his mother's little boy, and expecting that his wife in turn will baby him as his mother did and that she will carry the double burden of support and child rearing in her turn. Anyone familiar with both white and Negro students cannot fail to be struck and startled by the contrast between the young men in this respect. This peculiarity of over-prolonged childishness sometimes finds overt expression in the amazing habit of many Negro college men and women of speaking of their college mates as "play mothers" or "play daughters."

At the same time this heroic sacrifice of the working mother, who asks nothing but love in return, practised among a rapidly rising people often projects the babied son or daughter to a privileged position of educational and social status from which he looks down upon his parents as inferior. He may even desire to shake off this close tie with the less privileged members of his family. Thus the sacrifice, noble and devoted in intention, is often tragically self-defeating, destroying the personality of the very child it is intended to serve. No one who has lived close both to Negro college students and to their families can fail to have had this heart sore many times over this oft-repeated tragedy. Devoted but untutored parents cannot cope with these problems alone. They need trained help and guidance. All American students and their families sorely need it; and Negro American students need it most of all.

Here, then, is the challenge, not an offered solution, but a call to the college, especially the Negro college, to rouse itself to a fearless and intensive study of this acute problem and to help college students discover and lead the way in developing the family on lines that will at once preserve the priceless values of family life and enable it to meet and cope with our changed and fast changing world.

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The Pursuit of Things*

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I am speaking this morning at the direct request of the Class of 1943, which is "my" class to a very large extent because it is the first class which graduates under my presidency. In a real sense, these are "my children," and I feel most kindly toward them. There will probably be more graduating classes through the years ahead, which may have the opportunity of relationships with the present president, but this particular Class of Forty-three, in its own way, will always have kind and fond places in my own thought and affection because they do represent the first of these classes. I think it must have been with this type of sentiment and attitude which led a group of you to come to me and ask me to speak for you at this commencement. You asked first that I would deliver the commencement address, and I replied that I would prefer that a specially invited guest deliver this address in this war period. Then you requested that I deliver your Baccalaureate Address. This is my reason for speaking to you this morning.

I want to direct your attention to the subject, *The Pursuit of Things,* and I shall use as a basis for our thought the twelfth chapter of Luke, the fifteenth verse: "For a man's life consisteth not in the abundance of things which he possesseth."

We have been and are facing in the twentieth century an age dominated not only by the mass production of things but also by "the pursuit of things." This entire century has so far been characterized by the development of machines used for the production of things—things for individual comforts; things for group comfort; things which give ease and satisfaction and cessation from manual labor; and things which satisfy the desires, numerous as they are, of the individual person. As we face this maddening pursuit of things which seems to grow more maddening as the decades pass, it is well to pause here for a moment's thought and ask if we are on the right road in this ceaselessly mad chase after things. This pursuit possesses individuals, groups, classes, nations, sections of nations, and peoples. The general opinion is

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that if we would be happy and contented ourselves, we too must engage in this pursuit. Individuals who do not have an abundance of things come to the general opinion that they must somehow secure things if they would be happy. Modern civilization is thus faced with this sort of search for the possession of the things of the earth.

This is not a new experience for mankind. Nineteen hundred years ago Jesus warned against this obsession. He was addressing a crowd of people when suddenly a man interrupted him and asked him concerning the division of the possessions which his brother then was using for himself alone. Jesus paused for a moment and seemed to say: "I want to tell you a story." He said that there was a farmer who had an abundant harvest, the largest crop that he had raised in any season. This man stated that he was going to tear down his old barns and build other larger ones, plant a still larger harvest and would gather it and fill his new barns with many new things. He would then say to himself:

"Thou has much goods laid up
for many years,
take thine ease, eat, drink, and be
merry."

This was to be the source of his happiness. This was to be his security. But an uneasiness gripped him, and the chronicler tells us, "God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?"

How many are there who in this civilization barter their souls for things? And yet on the positive side, things have real value in our civilization. They have given us our city life, our factories, insurance companies, and corporations, and have made possible the ease and comforts of our modern life and the higher standards of living. But, on the other side, there are negative results. Kings and captains of organized wealth and industry have been riding rough-shod over humanity. Things have been in the saddle in the form of men who rode mankind. Crimes have been committed, affections sacrificed, and destructive influences set in motion by the pursuit of things.

In the meantime, the nation has continued to advance materially as things have been multiplied. Our manufacturing has been advanced until we have moved from third place to first place amont the nations of the world. Our inventions in 1860 were 36,000, but by 1900 they were 640,000. The United States became the greatest industrial nation the world has ever known. Revolutionary factory methods, individual pioneering, and collective action were applied to natural wealth to create a remarkable national economy of things. By the second decade of the twentieth century, the United States had approximately one-half of the telephones, nine-tenths of the radios (one for every three persons), one motor car for every four persons, one private airplane for every ten thousand persons and one-third of

the total paved highways of the world. Wealth had been mounting, making hard the hearts of those who had it and still harder the hearts of those who did not have it. Young men and women like you had learned to look at careers on the basis of things. Young women have looked at their marriages on the basis of the individual who could give them things. A man decided to become a physician and looked at the things such a career would offer him, an automobile and creature comforts and not at the service he would render. I have heard them say, "I am going out to get me some money, and I am going to get it somehow." This philosophy has wormed itself into American life and civilization—the phrasing in one way or another of the idea, *I am going to get me some money.*

Many walks of life have emphasized this tangible search for things. It has moved from the individual to the group and the institution, and sometimes it takes possession of the schools and the churches. Our churches of the first century were humble places. They were wherever the Master met his people, in the mountains, at the water's edge, and wherever he would find them. Today, the church is often regarded as successful, which has a magnificent structure, vestments, decorations, things. In our churches, the man who raises the largest amount of dollar money, or who stages a great financial effort, is the man who frequently stands first among his fellow ministers. In many avenues of life, the man who raises, controls, and possesses the abundance of things is regarded as successful. Schools have fallen victims to this motivation. Institutional success has been thought of in terms of things. Many buildings, fine equipment, pretentious laboratories, brick, stone, steel and concrete, and the outside show of things have so often outranked the scholarly contributions of the faculty and the intellectual caliber of the students and the character-building potentialities of the institution.

All of these things are important to institutions as also to individuals. Material things, dollars and cents, have contributed and will continue to contribute to the development of culture and civilization. It is also true that without the spiritual, mental, and philosophical emphases of life, our material progress would be useless. Our devotion to the production of things should not obliterate other phases of life. Least of all should our search be exclusively for the self-satisfactions of the abundance of material possessions. Things are desirable and things are necessary. However, our lives as institutions and as individuals do not consist in the abundance of such things. Life, either for a school, a church, an institution, or an individual, does not consist in the abundance of things possessed.

This was the common failure of the contemporaries of the day of Jesus. He found them putting external things first. Whenever he saw it, his reactions were obvious.

There was the thing called the Sabbath. Said he, "The Sabbath was made for man." In his view, the primary consideration was man, not the thing. There was the thing called the Temple. Jesus met this challenge with the call to tear it down, and he said that it would be raised again in three days. Is this not demonstrated in the experience of our university? On one occasion, on this very site where we now assemble, fire razed a beautiful building. Citizens wept and hearts were made sad at the passing of the building. "What shall we do?" was the cry. The answer of the heroic faithful was, "Tear it down and it will be erected again, for our faith is greater than the thing." Joshua H. Jones, intrepid leader in this cause, took again the leadership and with an unfaltering purpose gave life and reality to his words. A government representative came on this campus recently looking for a building to house army inductees, and this new building, Shorter Hall, was selected by him as one of the best buildings on the campus for Army training purposes. It remains to be seen whether we shall permit them to have it.

Jesus found his contemporaries putting Solomon first, and he declared to them that "a greater than Solomon is here." He saw them devote all of their life energy to the search for bread. He then emphasized the fact that "man shall not live by bread alone." While man needed bread, he seemed to imply that there was need also for the words which came from God as well as for bread.

Jesus did not underestimate the value of things. On one occasion, he said to his disciples. "Your Father knoweth ye have need of these things," and again, "Seek ye first the Kingdom of God and all these things shall be added unto you." He thus made a place for things in life, but this place was always a secondary one. His ideal was neither wealth nor poverty. The Middle Age Church and some churchmen of the present day have made an error in idealizing poverty. There has been and there is no virtue in poverty. We admire St. Francis, who would give away his inheritance and accept a life of poverty, but what is admired is not his poverty but his devotion to the high ideal of service, of which his acceptance of poverty was only a symbol. We need this Jesus view of life in our lives to prevent warped thinking on life's objectives.

Contrary to this philosophy, American life and thought have followed the increasing possession of an abundance of things as a supreme objective. We have made the machines which made the things and remade them to make larger numbers of things. Our inventive genius has continued to make things faster and in more abundance. Machine processes, intricate mass production, and horse power in larger amounts have been symbols of our national success. But when 1929 came on, we were stirred from our security and satisfied circumstance. We then rode in 1929 automobiles and air-

planes but we clung to the ox-cart ideas of the contemporaries of Jesus. We wanted modern things for our homes and ourselves, but we forgot the things which really made the home great and ourselves worthy. Things then took to the saddle and they rode mankind almost to his doom.

There are three phases of life in which this principle of life operates to man's detriment. The first of these is the sphere of warfare. This has been the scourge of humanity. The war-god has harnessed us to his chariot and dragged us while he pusued his search for things. Wars have been caused by the clash of economic and political forces in competition for things. The rivalry among nations for the control of the economic resources of the earth has been a basic factor in the creation of modern wars. Other causes have been alleged, but if the seeker searches carefully, he will find ultimately some such basis in fact. The competition has become keener in the atmosphere of hostility which has been created by modern nationalism. The industrially backward regions have been parcelled out among the nations as sources for needed things and as markets for things. National propaganda has been able to conceal the barren facts under such concepts as "the balance of power" and "the white man's burden." Nations continue to seek things for themselves and arm themselves to protect and increase their abundances even to the detriment of other nations and peoples. The expansion of industrialism has increased competition between the nations for raw materials, food, markets, and investment areas. The United States has been no exception to this rule. The total imports and exports of our country were more than nine billion dollars annually just prior to the war and we dominated either by political or economic means more than 911,000 square miles of foreign territory. Our foreign investments arose from two billions in 1913 to fifteen billions by 1929. It has thus developed that we too among the nations began to erect economic barriers around ourselves and to prepare our armed forces to protect the economic gains which we had made and to prevent others from seizing our economic things.

Our present economic order is another sphere in which things rule, and greed for more is dominant. Self-interest and competition for profits are basic factors in our present economic life. These are fundamental concepts. The result is that in this competitive life, the few strong individuals possess in increasing fashion the things, the comforts of life, while the many do not have even the necessities of life. The privileged few have more luxuries than they need, while many live in extreme poverty and need. Malnutrition, wretched housing, disease, poverty, sickness, crime, are the lots of the many. Vast disparities have developed between the successful few and the unfortunate

many in our present economic order. In many communities, there are those who live with the opportunity of gratifying every physical desire for things of the earth, while their neighbors live in severe privation. We ought to know that the nation's life, just as the individual's, does not have its happiness rest in the abundance of things for a small percentage of its people. The wealth of these few gives them power over their fellows. The concentration of controls through corporate organization and the ownership of stocks in small groups of individuals have led to vast changes in our economic structure. Interlocking directorates have extended these controls. The press has been dominated by the rich. Education has been controlled. Poor men are able to rise to power in politics at times, mainly because they are backed by men of wealth. The radio has filled the airways with the sales-talk of things, and half-truths concerning them have been spread on the advertising signboards. Competition between sales organizations as an outgrowth of mass production has been a continuously violent industrial war, and the contests between owners and workers have been more tragic in their results.

As a special population group, which experiences some isolation, it is desirable that we interest ourselves more fully in economic endeavors and that business, technical and industrial pursuits, particularly on the co-operative basis, should have greater consideration from our schools, colleges, and our leadership. In a technical age we cannot continue to sing the song, "You can have all the world but give me Jesus." There is need for emphasis upon participation in the American program of economic abundance, but this should not be one of selfish possession but rather one of co-operative endeavor with the abundant life equally enjoyed by all the people.

In such a system, the desire for things dominates men and women. They tend to place material possessions and personal power above all other values. The frantic effort is made to keep up with somebody else in the show of things. "Keeping up with the Joneses" was a well-known slogan. This is as true of automobiles as it is of ladies' hats and coats. We are now exhausting ourselves physically and spiritually in such a competitive possession of things. Our incomes are never sufficient. The more we make, the more we spend. In flush times, as in the present war period, we make money and we buy things, if we can, which usually perish and when hard times come, we are aggrieved and unhappy. Contented homes with happy parents and children cannot be built on things and their pursuit.

This war, and its control of the production and distribution of things, may assist us in realizing this truth of Jesus. The approach of inflation and the needs of war production have reduced the quantity of things available to consumers. The purchasing power of the nation

has been estimated at $44,000,000,000 in excess of the amount of things available for purchase. Our people now have more money to buy things, but things are no longer available for purchase. This situation is the reverse of two decades ago when things were plentiful and money harder to secure. The war may teach us the true value of things, although if we depend literally upon our point-system of values we may not fully realize this fact. For a friend went into a butcher shop and pointing to a sow's ear, he said to the clerk, "How many points?" The answer was "three." Then, said my friend, pointing to the sow's tongue, "How many points for that?" The answer was "six." Turning to a dish of brains, my friend said, "How many for that?" The laconic reply was "one." The moral is clear, three for an ear, six for a tongue, and one for brains. If the war keeps up its values at this rate, we may yet learn something, even if it is the lone fact that from one point of view brains have less value than tongues and ears!

A third aspect of this concept of the pursuit of things is apparent in the group antagonisms within nations based upon the idea of race. These antagonisms arise more often from the desire to possess things and the concepts which grow out of it. Opposition to the Jews was based partly upon this idea, as well as upon religious hatreds. Slavery was basically economic, and was founded upon the production of things by the many for the few. Discriminations against Negroes, so widespread in this country, have been outgrowths of economic causes arising from false pride. Violence between white and Negro workers is based in part upon the desire to keep things or get things in the form of work and wages. Lynching and mob violence have their economic foundations. Oriental peoples, though born in the United States, are subjected to similar treaments, growing out of their competition with American workers. Immigrants to our country have experienced the same reactions. The prevailing hatreds and cruelties towards groups of people in our Christian era, rising out of competition among the peoples for things, almost belie the designation of "Christian" and in no case can it be reconciled with the idea of the Kingdom of God.

If then life in these aspects and in many others does not consist of the abundance of things which a man possesses, of what does it consist? In consists, in accordance with this fundamental concept of Jesus, of two factors, one is personal character and the other is social responsibility.

This man, whom Jesus described, bartered his soul for things. He pursued them in such measure that the voice came to him with, "Thou fool, this night is thy soul required of thee?" His inner life, his finer sense of values, his real personal self were destroyed by his activity in the over-emphasis of things and

his indulgence in the excesses which his possessions made possible.

Character includes the reaction tendencies towards life situations which involve moral, ethical, and religious codes, and socially approved standards of conduct. When we speak of a person as having character, we mean that the person is stable rather than impulsive and is devoted to the pursuit of the lines of conduct which have social approval. Character may be of several types. First, it may be a negative goodness or merely the abstinence from conduct forbidden by the social codes. This type of character may have value, but it does not create the fine type of personality which we seek to secure for the building of a good society. The second type is that of conventional goodness or the habitual doing of that which is approved. One does not deserve great credit for such mechanical behavior. A third type is the inner determination which involves self-discipline, and fourth, the constant devotion to an ideal which is above the contemporary code, convention, and habit, and which demands that these be revised in the light of a dynamic devotion to the highest ideals. The latter type is needed increasingly in modern life.

In its simplest terms, it is not what we have but what we are, which is of greatest value. A sixteenth century poet-philosopher expressed his attitude as follows:

"My mind to me a kingdom is,
Such perfect joy therein I finde
As farre exceeds all earthly blisse
That God or nature hath assignde;
Though much I want that most would have,
Yet still my minde forbids to crave.
Content I live; this is my stay —
I seek no more than may suffice,
I presse to beare no haughtie sway;
Look, what I lack my minde supplies.
Loe, thus I triumph like a king,
Content with that my minde doth bring.
Some have too much, yet still they crave;
I little have, yet seek no more,
They are but poore, though much they have,
And I am rich with little store,
They poor, I rich; they beg, I give;
They lacke, I leave; they pine, I live.
My wealth is health and perfect ease;
My conscience clere my chiefe defence;
I never seek by bribes to please,
Nor by desert to give offence.
Thus do I live, thus will I die!
Would all did so, well as I!"

Henry N. Weiman tells of a college classmate, who decided that he needed the things of college life in order to be a good student. Being a young man of a wealthy family he could purchase some of the creature comforts of life. He got an easy chair, soft slippers, a lounging jacket, an adjustable lamp, a comfortable desk, and a revolving bookcase. Then with these things about him, Wieman describes how often he repeatedly fell asleep over his books. On the contrary, Pilgrim's Progress came out of a prison, as did Raleigh's History of the World. Cervantes' Don Quixote came out of a life which had been enslaved, which suffered from torture and had been distressed from misfortune, and Paradise Lost came from eyes which were blinded. The person is of far greater value than the thing, and the inner character represented in significant attainment is more than the external decoration.

"We are building every day,
In the good or evil way,
And the structure as it grows,
Will our inmost self disclose,
Till in every arch and line
All our faults and failings shine.
Build it well, whate'er you do,
Build it straight, tall and true,
Build it high, build it broad,
Build it for the eye of God."

Here was also, in the second place, a challenge to social responsibility. Beyond self is the group. Reaching beyond personal character is our responsibility to others. Life for many can be an egocentric process. Everything can be directed to self and its immediate satisfactions. The small child thinks of life in this way. Mother is made for it and its comforts. The moon can be had for the crying. The stillness of the night can be pierced by a cry at the child's own pleaseure, irrespective of the discomfort to others in the household. Rapidly as the years pass, the child outgrows this process. As one phrased it, "When I became a man I put away childish things." He began to think of others. Another expressed the idea more completely when he said, "the glory that thou hast given me, I have given them." The glory of Jesus was not one of possession. It was one of transmission and of the sense of responsibility to transmit his advantages for others.

How easy it was for this selfish man of the barns to have shared his new increase with his fellows, but instead he tore down the old and built new ones to house his own larger increase, forgetful always of others. Jesus had seen his contemporaries do this over and over again in various ways. He saw the leaders rob the helpless. He saw the rich forget the poor at their gates. He saw the advantaged neglect the disadvantaged, the learned lord it over the unlearned, and the larger talented scornful of the less talented.

Members of the Graduating Class, we frequently have to lose our lives in order to find them. We lose them in great adventures, great causes, great purposes, and real accomplishments are the result. We forget ourselves in music, and we find the truest enjoyment. We lose ourselves in the playing of a game, and the thrill is surprising. We sink ourselves in a friend, and we learn to know the value of true friendship. But to seek directly the happiness which comes from these and other spheres of life is to miss it. Happiness is more frequently a by-product. It comes to us while we labor with forgetfulness in other areas.

Let us rescue the part of our age with which we are associated from the dominance of things, from the imperialism which seeks things and makes wars, and from the exploitation which produces things and brings physical exhaustion and spiritual impoverishment to our nation. Our democracy born in the travail of revolution continues to give devotion to the tenets of life, liberty, and the pursuit of happiness. The developments of our era would seem to change these to life, liberty, and property. This was not the objective of our national begin-

nings, neither should we adopt its pursuit now. We must realize that the fatherhood of God, the brotherhood of man, love, truth, peace are also the most real things. These are as valuable as houses and lands, dollars and cents.

By and by, all these things shall pass away. The house we build will pass. The lands will erode and change. The funds in banks may ultimately prove to be of little utility. All these things may pass away but the deeds of worthy character and the expressions of social responsibility make indelible impressions upon the self and upon others, and are at the basis of true happiness. This is as true in our school life as in the world of life.

Members of the Graduating Class, your life here nears an end. The things which will count for most with you are not the materialistic society in which you found yourself, but the good influence of mind and spirit which surrounded you.

A builder builded a temple
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
'It shall never know decay,
Great is thy skill, O Builder!
Thy fame shall endure for aye!'
A School builded a temple,
With loving and infinite care,
Planning each arch with patience
Laying each stone with prayer.
None praised these unceasing efforts,
None knew of the wondrous plan
For the temple the School builded
Was unseen by the eye of man.
Gone is the Builder's temple,
Crumbled into the dust,
Low lies each stately pillar,
Food for consuming rust,
But the temple our school builded
Will last while the ages roll,
For that beautiful unseen temple
Was your own immortal soul!

Verily, our lives consist not in the abundance of things possessed!

Data on Negro Life Available at Tuskegee Institute

Ralph N. Davis, *Director of Records and Research*
Tuskegee Institute, Alabama

At the request of Booker T. Washington, the Department of Records and Research at Tuskegee Institute was organized in 1908 by Monroe N. Work who served as its director until the fall of 1938. An account of this Department is, therefore, to a large extent, a summary of the activities of Monroe Work.

During the thirty-five years of its existence, the Department has been in continuous service collecting and disseminating information relating to the life and problems of the Negro. Individuals from all ranks of life and from many nationalities visit Tuskegee each year for observation, information, and consultation. Many and varied requests for information and guidance are made by persons, organizations, and agencies from all parts of the United States and from foreign countries. The assembling and organization of materials for replies to these requests constitute an important part of the Department's work.

To date the Department has conducted the following four lines of work: (1) Collecting, compiling, and presenting information regarding Negro life and social conditions affecting Negroes; (2) special research work on selected projects relating to the Negro; (3) work in co-operation with the extension activities of Tuskegee Institute; (4) organization and teaching of courses in sociology.

Collection of Materials

Information for the Department is gathered from primary and secondary sources: (1) Staff members make field trips and obtain information from direct sources; (2) persons living in various areas aid through direct investigations and reports; (3) selected materials from newspapers, magazines, pamphlets, journals, and other publications are used. These materials are classified, catalogued, and filed according to the time and topic of the event. Consequently, there is a separate file for each year, and there are about a hundred different detailed categories under which the materials are filed. The range of materials and references extend from historic material concerning the Negro to the present discussions and problems relating to the Negro and National Defense. The historical material, as it relates to the phases of the present day race problem, constitutes a valuable part of the collection. Emphasis is placed on the collecting of what may be regarded as contemporary and current materials. This collection of materials, as time goes on,

naturally becomes of historic importance and significance. The collection of bulletins, brochures, pamphlets, and reports totals about 31,000 and cover a period of thirty years. Files of many of the leading social science journals are part of the Department's library. Books relating to fiction, facts, art, science, and race problems total 2,000.

The main divisions under which these documents and other publications are classified and the number of publications available in each division in 1941 were as follows:

1. Africa 3000
2. Agriculture 1500
3. Amusement and Entertainment 85
4. Aviation 20
5. Bibliography 150
6. Business 80
7. Church 1000
8. Crime 120
9. Education 4000
10. Health 2100
11. Juries and Court Decisions 50
12. Ku Klux Klan 2000
13. Lynchings 1000
14. Music, Poetry, Art, & Lit... 150
15. National Defense 150
16. National Organizations ... 100
17. Occupations 3000
18. Peonage 30
19. Politics 200
20. Progress 800
21. Race Problems 6000
22. Race Relations 850
23. Racial Characteristics 150
24. Racial Consciousness 50
25. Recreation 150
26. Social Conditions 3450
27. Sports 150

Research Relating to the Negro

The research work in the Department has developed out of some definite social needs or some departmental activity. Important among the research projects of the Department are investigations, findings, compilations, and conclusions connected with the study of lynchings. While lynchings have occurred in all parts of the United States, the larger number of lynchings has taken place in the South. Out of this fact has come the indictment that this region fosters the casual factors of racial animosity. In evaluating the study and reports on lynchings, the Department lists some significant effects of the Tuskegee Institute lynching record.

(1) The Tuskegee record has become the authoritative source of information concerning lynchings for the South and the Nation; (2) the annual report on lynchings is presented as information, and is so accepted by the South; (3) the data concerning lynchings within its borders has created interest and agitation among the thinking white people, including many women of the region; (4) the delimitation of the report to lynching *conditions* in the South focussed attention on the problem and resulted in agitation for the removal of the lynching evil from within the borders of the South; (5) interest in the record of lynchings has extended to labor and gang killings. Mr. T. Rupert Broady, assistant in research, is now

making a study of police brutality and other forms of violence against the Negro in the South.

Among the special research projects that have engaged the attention of the Department are *The Negro Year Book* and *The Bibliography of the Negro in Africa and America.* In addition to these, many studies and surveys on timely and significant problems have been completed or are in process of investigation:

1. *The Negro Year Book* was published for the first time in 1912 and is one of the standard sources of information relating to the Negro. Since that time there have been eight other editions published and the manuscript for the tenth edition is now in preparation.

2. *The Bibliography of the Negro in Africa and America* was completed and published in 1928. This publication, containing classified and annotated references, represents about twenty years work. Mr. Work, the compiler of this bibliography, is at the present time busy compiling another edition of the bibliography.

3. Out of the experiences and observations of Mr. Work, during the period 1908-1931, and out of conferences and contacts with persons interested in race problems of the South, there developed intensive work on a study of "The Complex of Race and Class in the South." Aided by a grant from the Rosenwald Fund, Mr. Work began in 1931-32 a phase of this study with the Sociology Department of the University of Chicago assisting in consultative capacity. In the continued development of this investigation an important approach is the status and role of the Negro Woman. This part of the study is being done by Mrs. Jessie Parkhurst Guzman, formerly assistant in research (now dean of women at Tuskegee Institute). In connection with this phase of the study an article, "The Role of the Black Mammy in the Plantation Household," was published in July, 1938, issue of the *Journal of Negro History.*

4. In connection with the vocational work of Tuskegee Institute in particular and the vocational problems of the Negro in general, a study of "Trends and Tendencies in the Occupations of Negroes" was begun in 1935. Associated with Mr. Work in the planning and promotion of the study were Ralph N. Davis and Charles G. Gomillion. The field work on this study was financed by a grant from the General Education Board. Mr. Gomillion has made a compilation and analysis of the data collected between 1935-37 which is scheduled to be published in an early issue of *Phylon.*

5. Two additional studies are being carried on by the writer of this article, "Vocational Education and Negro Life and Problems," a study dealing with the beginning and development of vocational education at Tuskegee Institute, and "The Social Science Term Paper" dealing with the experiences of members of the Department of Records and Research in connection with term papers of undergraduate students over the period of 1928-1942.

6. During the past decade two surveys concerning the Negro and his economic condition have been made by the Department. In 1933, Federal legislation affecting labor was initiated by the "New Deal." The Department was interested in finding out what was happening to the Negro when certain standards connected with wages and hours were made mandatory by the Federal Government. Tuskegee Institute financed a study of the Negro and the NRA in Alabama. This survey was made in 1933-34 by the writer of this article.

7. A recent study of annual reports of public schools in southern states indicated that in many instances Negroes hold positions as trustees. This observation led to a further inquiry regarding the status of the Negro trustees in the school system. Out of this situation came "A Study of the Negro and the Administration of Rural Schools" now being done by Mr. Broady.

8. The Negro newspaper as a medium of expression, public opinion, and communication has developed as an effective and important agency in the life and problems of the Negro. Assisted by a scholarship from the General Education Board, the present writer completed in 1939 a study of the "Negro Newspaper in Chicago" (Master's thesis, Department of Sociology, the University of Chicago.) From the techniques of investigation and the experience gained from this study, another study—"The Orgin and Social Function of the Negro Newspaper in the United States 1827-1842"—is now developing.

The Extension Activities of Tuskegee Institute

Booker T. Washington's plan of education and race relations included extension activities and programs sponsored by Tuskegee Institute. The National Negro Business League, the Rosenwald School House Building Fund, and the National Negro Health Week had their beginnings and significant developments at Tuskegee Institute. In connection with the gathering and organization of data, the department has rendered important assistance in the promotion of these extension activities. Special and intensive work was done in connection with the promotion of National Negro Health Week and the Annual Tuskegee Negro Conference. In fact, the promotion of National Negro Health Week was entirely a departmental responsibility until 1932, when this activity was transferred to the United States Public Health Service.

For many years, the Annual Tuskegee Negro Conference was held for a two-day period. The first day was generally referred to as the Farmers' Conference at which time special emphasis was placed on the Negro farmer and his problems. The participants in the Farmer's Conference were largely farmers and their wives who told in their own way what they were doing and related incidents that gave concrete evidence of their attainments, problems, and aspirations. The day fol-

lowing the Farmer's Conference was designated as the Worker's Day. The distinguishing characteristics of the Worker's Day was participation in some of the discussions by educators, clergymen, social workers, physicians, and others who were not farmers, but who were interested in the advancement and improvement of community life. In connection with the promotion of the annual Tuskegee Conference, the Department of Records and Research was official assistant to the Extension Committee of Tuskegee.

Sociology and Social Research

Beginning in 1928, there developed an effort in co-operation with the College Department of Tuskegee Institute concerned in the teaching of courses of Sociology. Specialized courses were organized including "The Negro in America" and "Minority Group Problems." The facilities and data in the Department have been of basic importance in the formulation and the presentation of these courses.

Conclusion

Beginning with Booker T. Washington and continued by his successors, Dr. R. R. Moton and Dr. F. D. Patterson, the Department of Records and Research has been maintained and has been regarded as an important and necessary part of the Tuskegee Institute program. Prior to and about the time that this was organized, white and Negro people interested in the problems and advancement of the Negro desired to obtain facts and reliable information relating to the social situation affecting the Negro. Through compilation, tabulation, organization, and dissemination of factual material relating to the Negro, this Department has shown that lack of opportunity, the denial of rights of citizenship, and some aspects of social heritage are barriers to the desired advancement and improved status of the Negro. A record and discussion of the achievements and program of the Negro in spite of handicaps and disadvantages, and a definite factual presentation of the manifold phases of Negro life and problems, along with study and investigations, remain the basic and important factors in the program of this Department.

College Notes and News

JOSEPH H. REASON, *Reference Librarian*
Howard University; Washington, D. C.

Dr. Vattel Daniel, dean of Wiley College for twenty-one years has resigned that position in order to become dean of the **Alabama State Teachers College** at Montgomery.

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Allison Davis, assistant professor of education at the **University of Chicago,** will spend the winter quarter visiting colleges which have developed successful methods for the assimilation of peoples of various races and cultures. These visits will mark the beginning of a study of interracial and intercultural problems in America and other countries.

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Albert W. Dent, president of **Dillard University,** has announced the appointment of John McLinn Ross as director of dramatics; Dr. Henry Hamilton of Morehouse as visiting professor of education; and, Mark Birchette as business manager.

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Arna Bontemps, the novelist, has been appointed librarian of **Fisk University.**

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From **Hampton Institute** comes word that Miss Anne Cooke, formerly of Spelman and Atlanta University, has been appointed director of the Institute's communications center; J. Saunders Redding, author of "No Day of Triumph" and teacher in the State Teachers College of Elizabeth City, N. C., has been named assistant professor of English. Other appointments include that of Miss E. Marie Miles, former dean of women at LeMoyne College, as assistant dean of women, and Walter R. Chivers of Morehouse College to the staff of the human relations center.

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Dr. E. Franklin Frazier, professor of sociology at **Howard University,** has been elected president of the D. C. chapter and vice president of the eastern section of the American Sociological Society.

Dr. Abram L. Harris, professor of economics, has been granted sabbatical leave to do research on a Guggenheim Fellowship.

Doxey A. Wilkerson resigned his position as associate professor of education in July and has become director of the educational program of the Communist Party in Baltimore and the District of Columbia.

W. Alpheus Hunton has taken a leave of absence from his position as assistant professor of English and will spend the year as director of publications for the Council on African Affairs.

Frank M. Snowden, instructor in the classics, has been appointed associate dean of the college of liberal arts; in this position he will direct the evening school which Howard set up last year to meet the needs of war workers in Washington.

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Hardy Liston who served for more than a decade as dean of Knoxville College assumed his new duties as executive vice president of **Johnson C. Smith University** on September 1.

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David King Cherry, professor of education, has been named dean of **Knoxville College.**

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Dr. G. Lamar Harrison, president of **Langston University,** has reorganized the faculty and curricula of the college in an effort to meet the requirements of accreditation of the North Central Association. Among new faculty members are: Dr. R. P. Perry, teacher at Prairie View for sixteen years, who is administrative dean; Dr. H. Mack Thaxton as professor of physics and electrical engineering; and S. H. Settler who has taught at Prarie View and Tuskegee as director of the division of agriculture.

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Dr. Hugh M. Gloster, teacher of English at **Morehouse College,** has been granted a leave of absence to accept a post as USO director.

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According to an announcement made by the chairman of the Tennessee state board of education, Dr. W. J. Hale, president of **Tennessee State A & I College** for thirty-two years, has been substituted by W. S. Davis, teacher of agricultural education, as acting president for the time being.

Dr. Russell Brown has returned to his position at **Tuskegee Institute** after spending seven months on a co-operative research project at the Iowa Agricultural Experiment Station, Ames, Iowa. One phase of the research was concerned with the utilization of agricultural raw materials in a bacterial process for producing compounds for rubber synthesis.

The Trustees of Tuskegee Institute have agreed to give to the Library of Congress the Institute's huge collection of papers and letters of Booker T. Washington. This material which is intimately known to only a few persons now will be properly classified, indexed, and made more easily available to scholars in the future.

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Digests of Vital Articles on Higher Education

MOLLIE E. DUULAP, *Librarian*
Wilberforce University, Wilberforce, Ohio

Diemer, George W.: The Improvement of Instruction in Colleges. *Peabody Journal of Education*, 21:41-46, July, 1943.

Since real professional growth means improvement of teaching service, the faculty should be stimulated to attain such growth. Some of the means that the college can use to stimulate growth are:

(1) Encourage exchange of ideas and materials between faculty members;(2) encourage inter-visitation of classes on the campus; (3) adopt a policy of visitation by the dean and department head, especially of new teachers; (4) make it possible for teachers to visit other colleges; (5) make it possible for faculty members to attend professional meetings and conferences; (6) organize conferences on the campus dealing with teaching problems; (7) encourage studies of teaching practices by councils, departments, or committees; (8) encourage professional reading and study; (9) make faculty meetings highly professional, dealing with vital problems of personnel, curriculum, and instruction; (10) organize pre-session faculty conferences preparatory to the fall term to make certain the "stage is set" and that faculty members are aware of and concerned with the educational problems of the college; (11) invite to the campus leaders in college education to discuss vital problems wth the faculty; (12) make possible sabbatical leaves for study and travel; (13) base salary adjustments on professional growth and teaching success; and (14) see that needed books, supplies, and equipment are provided.

* * *

Foerster, Norman: A University Prepared for Victory. *Journal of Higher Education*, 14:285-288, June, 1943.

If the university is to be prepared for the peace and escape the confusion, the terrible frustrations, and disappointments which are possible after the war, it will have to achieve in the coming years an intellectual and spiritual reorientation in three phases. First, in the realm of abstract thought we need a sufficiently clear conception of the true worth of man. Second, in the realm of emotion we need a concrete, moving image of man as he ought to be, a compelling picture of human excellence. Third, in the realm of action we need the will to realize this image for oneself and the will to help others to realize it for themselves.

To perform this supremely difficult task is the responsibility, the high and inescapable responsibility of the humanities: of the interpretation of human life by history, by literature and the arts, by philosophy, by religion.

If in this crisis of civilization the university is to serve the state and nation fundamentally, its departments of the humanities will have to get their house in order. . . . The true humanities are in no danger: civilization must have them, and will revive them in due course because it must have them.

* * *

Logan, Rayford W.: The Responsibility of the College in Planning Post-War Society. *The Quarterly Review of Higher Education Among Negroes,* 11:5-10, April, 1943.

The responsibility of the college in planning postwar society is to prepare youth to take its share in the intellectual leadership of what Miss Pearl Buck has called the 'directive energy' for the peoples' peace." Its further responsibility is to make clear to its adolescents a few simple lessons: (1) That international machinery alone will not assure a just and durable peace; (2) many professional pacifists themselves have been responsible in a very large measure for the dissemination of false ideas about peace and war; (3) the United States never has been, is not now, and in the ascertainable future will not be a democracy, for most of our southern states are politically fascist; (4) economic factors, exclusively, do not determine the conduct of individuals —race, sex, and religion are not always only incidental to economic competition but also in some instances primary causes of individual and group conflicts; (5) a study of inter-minority exploitation.

Dr. Logan asserts that if our colleges can teach our students a "very modest degree of wisdom" about certain strategic subjects, they will exercise enough influence upon the next peace conference to assure a just and durable peace for all peoples.

THE NEGRO COLLEGE QUARTERLY

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It is hard to remember that we are fighting against fascism when we enter into sly little deals with the Darlans and the Peyroutons. It is hard to remember that this is a people's revolution when our official propaganda attempts to distinguish between Mussolini and Marshall Badoglio, the butcher of Ethiopia. It is hard to remember that we are fighting for democracy when we cannot call a moronic King of Italy moronic, simply because he is a King—or because we wish later to use him to prevent a people's revolution in Italy. It is hard to remember that we are fighting against imperialism when there is every indication that we have already agreed to help Britain save her empire and when our good friend and ally, Mr. Churchill, has publicly excluded India from the benefits of the Four Freedoms. It is hard to remember that we are assisting in the birth of the Century of the Common Man in the face of the recurrent friction between the Anglo-American combination and China and Russia. It is hard to remember that we are battling for democracy when we read the Smith-Connally Act, or that we are struggling to achieve world co-operation when we listen to Mr. Hull's eulogies of national sovereignty. What is this war about anyway?

From an Editorial in The Antioch Review
1943, Fall Number, pp. 308-309.